

CHRIST'S  
Personal Reign

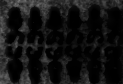
On Earth, One Thousand Years  
with his SAINTS.

The Manner, Beginning, and  
Continuation of his Reign clearly proved,  
by many plain Texts of Scripture, and the chief  
Objections against it answered.

Explaining the 10. of the Revelations, and all  
other Scripture Prophecies that treat of it, and of  
Satan being shut up for One Thousand Years,  
that he shall not have power to deceive the  
Nations during that Thousand Years.

ISAIAH 2. 5.

*To the Lame, and to the Feeble, I have said, not according to the word, so I bring a light to the lame.*



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**To all the sincere-hearted Chri-**  
 stians, who are members of the Church of  
 Jesus Christ, and in visible communion with  
 his Saints by Baptism, and which have a desire  
 to be informed in that glorious truth of  
 Christs visible reign on earth with his Saints  
 a thousand yeers. Greeting,



Early be'oved in our Lord Je-  
 sus Christ, and right precious  
 Christian friends, to that end  
 I may be instrumental to vin-  
 dicate the truth of Iesus, as al-  
 so to build up the Saints in  
 their most holy faith; and con-  
 sidering with my self that the publishing of  
 that precious truth, viz. The visible Reign of  
 Christ on earth with his Saints, might be one  
 means by which I might be instrumental in so  
 good a work; I was therefore so much the bol-  
 der for to present this ensuing discourse unto  
 your most serious considerations, I being affu-  
 red that through Gods blessing, it wil be pro-  
 fitable unto you, when wel considered by you.  
 Truly my friends, was it not so that I was ful-  
 ly perswaded that this is a truth which I here  
 maintain, I should not be so bold as to give it  
 forth unto publike view, and should hardly  
 now have published this Treatise, but that I  
 finde such little entertainment of this truth a-  
 mong

*The Epistle dedicatory.*

among the sons of men; and therefore the rather it is exposed unto opposition; but I question not but that it will ere long appear to be a truth of such great Antiquity as from the Apostolical times, and how that it is an unrepealed truth which hath been obscure these many yeers, yet its now coming forth so gloriously, like the Sun at noon day, so as that it will bee individual. Brethren, I know not how you will resent that which I have wrote; I hope you will not have any occasion to take it ill of mee, for as much as I desire nothing more, than the promoting of the truth in this ensuing Discourse. I desire that this my writing may no further finde acceptance by you, than you finde it mananged according unto Scripture record, for be you assured, that whosoever speaks not according unto that truth, it is because they have no light in them, Esai. 8. 20. for you are to search the Scriptures, for they testifie of Jesus Christ; As also of his truth, Ioh. 5. 39. for my part, I should bee loath that any of you should have any cause to say of me, that I should misguide you, I had rather shut my self up in silence, than that I should be found by you such an evil instrument, but I hope you are perswaded better things of me than so, for this I can assure you, I have a clear conscience both towards God & Men, wishing and earnestly longing to see your further growth in Christianity, and your perfection in the Doctrine of Jesus, that so you may be compleat in all the wil of God, then shal you shine gloriously, and appear  
beau-

*The Epistle dedicatory:*

beautiful in the eyes of our heavenly father, even then when you are compleatly built upon the foundation of the Apostles, and Prophets. Jesus Christ being the chief Cornerstone of that Building, as is apparent, Eph. 2. 20 21. then you will grow to a holy temple in the Lord, & to a compleat City, and then when Zion is built up, the Lord will appear in glory, Psal. 102. 16. which Scripture I desire to leave upon your spirits; desiring the Lord Jesus to apply it home to you by his Spirit. I shal now commit this ensuing Discourse unto you, desiring that the Spirit of Moderation and of Christ may guide you, as in Phi. 4. 5. Because the Lord is at hand, wishing you to trie all things, & to try this thing and to hold fast that which is good; and if you receive any benefit by what is here declared, give God the glorie of it. And so I commit you to God, and to the word of his grace, which can perfect you in every good word and work, which shall be the continual prayer and earnest endeavour of me,

Your dearlie Beloved Brother  
in Christ Jesus,

*William Burden.*

## TO THE READER.

READER,



Thou hast here a small piece presented unto thy view; and if the Lord is pleased to bring it home to thy spirit, I hope it may be profitable unto thee, to that end my desire is that the Reader would seriously imploy his thoughts to consider well of the subject matter contained in this little Book; directing him rather to affect soundness of matter than curiosity of speech, and let not any prejudice which thou hast against the person of the Author, prevent thee of receiving the truth; for good many times makes forth truth by such instruments which are weak ones in the worlds eyes, for to manifest his own power, and to stop the fury of the enemies of his people, and to confound their wisdom, 1 Cor. 2. 4. 5. Psa. 8. 2, 3. Having thus far proceeded, I shall not willingly trespass upon thy patience any further, only desire that thou wouldst deal with the Author according unto the Law of equity, even as thou wouldest be dealt by thy self, hoping thou wilt not misconstrue any of my words, but that thou wilt deal fairly and ingenuously with me; which that thou mayest the better do, I shall commit thee unto the guidance of that good god, and unto the teaching of that sweet Spirit in the Scriptures of truth, 2 Tim. 3. 16. 17. 2 Pet. 1. 20, 21. which is able to make thee wise unto salvation in case thou obey it, and to give thee an inheritance with the Saints in light; which shall be the humble prayer and earnest endeavor of me, at all times, who am thy Servant in and for the truth,

W. B.





Acts 1. 11.

*You men of Galilee, Why stand yet gazing up into heaven?  
This same Jesus which is taken up from you into hea-  
ven, shall so come in like manner, as you  
have seen him go into heaven.*

**C**hrist is coming down from heaven, and to dwell with men upon earth for a thousand years to deliver the whole mortal works and creatures of God on earth under heaven from the whole Principalities and powers of the Devil, for, and during that thousand years, according to promise, doth Peter say to these unbelieving scoffers: But Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years. Therefore as the Lord was six days making the whole mortality very good, and man by his sin did provoke God to curse the same, with giving the Devil power over the whole Man, so that man must also labor under the power of the Devil with the whole mortality for 6000. years. Therefore doth Peter say, that in the latter days, or towards the end of the 6000. years. Near to that coming of Christ there shall be impatient unbelieving scoffers, that shall say, where is the promise or the fulfilling of the promise of his coming; unto whom Peter saith, Be not ignorant of this one thing, that one day is with the Lord as a thousand years with man, or man cannot accomplish that under six thousand years, that God did in six days, even his working will. And as God did add a seventh day of holy rest unto his six days of labour: So man was from the beginning to celebrate every seventh day a holy day of rest from labour, in remembrance of the sure promise of Christ his coming to deliver man and the whole mortality, as Paul saith, the creature shall be delivered from the tyrannical power of the Devil for a thousand years, into the glorious liberty of the Sons of God, even for that thousand years in which John saw a new heaven and

2. Peter  
3. 3. 4.

Rom. 8.  
21, 22, 23.  
Rev. 21, 1.

2. 3.

a new earth, and the holy City new Jerusalem coming down from God out of Heaven, with a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people (because the Devil in, or during that time, shall have nothing to do with them) and God himself shall be with them; and be their God. Therefore saith John, Blessed and holy is hee that hath part in the first resurrection: because on such the second death hath no power. But they shall be Priests of God and of Christ, and shall reign with him a thousand yeers; according to the promise of God to Jesus Christ: Sit thou at my right hand, until I make thine enemies thy foot-stool. Even the Devill and all his power and wicked instruments, who are the enemies of Jesus Christ and his members, and so taking the six days of Gods accompt, in which he made the whole mortality: and according to Peters accompt, six thousand yeers of Mans misery under the power of the Devil, by reason of sin: and taking the seventh day of Gods accompt, in which he, with all the works of his hands, rested and kept a holy day unto himself, and accompt a thousand yeers deliverance from the power of the devil, sin, and death, in which God again will with man keep on earth a holy Sabbath or rest, then and thereby are the promises of Christ his coming by Peter, confirmed by the works of God, under Gods accompt, of seven days in the beginning; but Peter for more certainty of this truth, notwithstanding those impatient unbelieving scoffers, questioning the same in the behalf of himself, and all the believing members of Jesus Christ of the promises of God in

2 Pet. 3. 13 Christ, saith, Nevertheless we according to his (that is Gods) promise, look for a new heaven and a new earth wherein dwelleth righteousness. Unto such saith Peter, Beloved, seeing that yee look for such things, be diligent that yee may be found in peace, without spot, and blameless; because they that shall enjoy such things saith Peter, Are a chosen generation, a royal priesthood, a holy nation, a peculiar people. Being made so by the righteousness of Jesus Christ.

1 Pet. 2. 9

Secondly



Secondly, the coming of Christ is manifested by the glory of God, as the Text saith, *If Christ had not risen from the dead, then had Christ dyed in vain*: So likewise may it be said, if Christ be perfect God, as well as perfect man, (who for man took upon him the nature of man: by which on earth he was by his perfect obedience to redeem man from that Power of the Devil, which the Devil gained over man by mans disobedience) it stands with the glory of God, for Christ, God on earth, to triumph over the Devil and all his power on earth, as well as to suffer under the devil and all his power on earth. Iesus Christ as he was a mortal man, it was a glory to him to suffer for sinners, who himself sinned nor, as the Text saith, *The iust suffers for the uniuist*. But if Iesus Christ as he is God should not triumph over his enemies as a Conqueror, his sufferings would be counted in vain on earth, therefore Iesus Christ as he is God, for the glory of his God-head, by his servant *Iohn* revealeth to His, who shall partake of that glory that shall be on earth, when the power of the Devil shall be done away. And when new heavens and a new earth, and the holy City new Ierusalem from heaven shall appear, then shall Iesus Christ glorifie himself as God, over the Devil and all his works and powers, as that God by whom all things were created both in heaven and earth. And thus is Christ coming to reign on the earth proved by the promises of God, the works of God, and the glory of God.

*Quest.* What manner of glory will that be that Christ will have on earth amongst his Saints, and what habitation will he reside in?

*Ans.* It will be a heavenly glory, according to that which Christ desired as a son from god, as a father, saying, *Father glorifie thy Son with that glory, which he had with thee*: Iesus Christ amongst men on earth prayed to be glorified amongst men on earth, with a heavenly glory, that man on earth may see him a glorified god, and a conqueror of his enemies, as well as they did see him a despised and a suffering man under his enemies: Therefore and according to this doth *Iohn* after the pro-

phesie of *Esay* say, *I saw a new heaven and a new earth; and the holy City new Jerusalem coming down from god out of heaven, with a loud voyce, saying, behold the Tabernacle of god is with men, and he will dwell with them. This glory for the fulness of it is not revealed, nor shall it be manifested unto men, until mens corruptions shall be done away, and that shall not be until the power of the Devil by the power of Christ shall be taken off of mortality, according to that of John; I saw an Angel come down from heaven, and he laid hold on the Devil, and bound him a thousand years that he should deceive the Nations or corrupt mortality no more, until those thousand years should be fulfilled, or accomplished.*

The heavenly glory is within the apprehension of no corrupted flesh, further then the things of the flesh doth behold: And the brightest glory of mortality is the Sun: And *John* saith, that that glory shall passe the glory of the Sun; inasmuch that *that holy City new Jerusalem, shall not need the light of the Sun: neither shall there be any night in it: But as in the Land of Egypt there was an exceeding darkness at noon-day. But in the land of Goshen no darkness. So likewise during those 1000. years in all the world there shall be night as well as day: But in the new and heavenly Jerusalem there shall be no night at all. And this is all that god hath revealed concerning the fulness of that havenly glory, because corrupted mortality can apprehend no more: as Paul saith, If our hope were only in this mortal life, then we were of all men most miserable to suffer affliction for hope of a better life. If we should miss of it. But saith he, Yet it doth not, or here it doth not appear what we shall be. But when mortality shall put on immortality, and corruption shall be changed into incorruption, then it will appear; for here we know but in part: But then shall we know as we are known. That is, wee who know Iesus Christ as a sufferer, and rest upon the promises of God by faith in Iesus Christ for a rewarder: Though now we here with Christ suffer for the same, shall then know God and Iesus Christ in a heavenly glory, conqueringly, as they knew us here sufferingly.*

Secondly

Secondly, besides this heavenly glory which will in brightness pass the glory of the Sun, Christ will be glorified by *new created heavens and earth*, as Peter saith, That is, by restoring of the firmamental heavens, whereof now the Devil is prince, into that same condition they were by God created in, when God saw them to be very good, before man had sinned, and they therefore corrupted by those evil Inhabitants, the Devil and his Angels: And by restoring of the earth with all the creatures created of it by God in the beginning within the six first days: And that God when he had looked, *saw them to be very good*, to that same condition they were by god created in, before man had sinned: And they therefore and thereby were by the power of the Devil corrupted: This restoration after so long a continuance as almost six thousand years, shall by men be such a strange alteration, as though it were rather a creation then an alteration: And they who never did see no other but the corrupted heavens, and earth, to see an uncorrupted heaven and earth, will be to them as a new created heaven and earth. And none male, nor female, from *Adam and Eve*, ever saw any but a corrupted heaven and earth: because the heavens and the earth were corrupted before they had any issue; therefore doth the Text say, that *God will create new heavens & new earth*, because the sons of *Adam* never saw that very good condition the heavens & the earth were at the first created in, and into which they shall be again restored.

Thirdly God, Christ on earth, will be glorified by a *holy City, a new Ierusalem from God out of heaven*; which shall in largeness far pass that old Ierusalem builded by the Jews, though it was in *Solomons* time, the greatest City in the whole world, as a *City of twelve thousand furlongs square*; which is by eight furlongs to a mile, fifteen hundred miles square, can pass the largeness of that old Ierusalem; And this City shall so far pass the old Ierusalem in glory, as precious stones can surpass in glory ordinary stones, wood, brick, mortar, iron, Steel, and brass, in the foundations, walls and gates thereof. And the pavements of this City shall so far surpass in glory

Rev. 21  
& 22. the pavements of the old Jerusalem, as polished gold like transparent glass doth surpass pibble stones; as John at large expresth the same: And the Temple in the City shall so far surpass in glory Solomons Temple, that was the glory of the old Jerusalem, as the glory of God and Jesus Christ doth surpass the glory of fine gold, which was the glory of that Temple, as the Text saith, *The gold beautified the Temple*. And this holy and great City shall be the residing place of GOD and Jesus Christ on earth with all the faithfull members of Jesus Christ from Abel to that day.

*Object.* This relation of John is to signifie and figure out Gods glorious Kingdom to eternity; and not that there shall ever be here on earth any such glorious place or being.

*Answer.* That which is impossible with man, is possible with god, who is able to do all things. And hath any man found God a lyar at any time, who is faithfull in all his promises, and just in all his ways? But Peter saith, That in the latter days there shall be scoffers, who shall say, where is the promise of his coming? for all things continue as they were from the beginning; and so deny the word of truth. But saith Peter, *We who are written in the Book of life, Never-*  
2 Pet. 3. *wee according to his promise look for new heavens and a new*  
13. *earth wherein dwelleth righteousness, which is Iesus Christ,*  
as John saith, *I heard a great voyce out of heaven, saying*  
Rev. 21, *Behold the Tabernacle of god is with men, and he wil dwell,*  
3. *with them, and they shall be his people, and god himself shall be with them, and be their god: as Solomon saith, it is true*  
1 King. *indeed, that god will dwell on the earth, and for a sure*  
8 27. *evidence of the same saith the Text, I Iesus have sent mine*  
Rev. 22, *Angel to testifie unto you these things in the Churches: which*  
16. *things Peter questioned not, but to his Church said,*  
*Beloved seeing that yee look for such things, be diligent that*  
*yee may be found in peace, without spot and blameless. And*  
2 Pet. 3. *to any Church that shall question these things, saith John.*  
14. *These sayings are faithfull and true; for I John saw and*  
*heard*

heard these things; and I testifie unto every man that hea-  
 reth the words of the Prophecie of this book, (wheresoever  
 it is published) that if any man shal add too, or take away  
 from the words of the Prophecie of this book, God shal take  
 away his part out of the book of life; and also take away his  
 Part out of the holy City; which City saith the Text  
 lyeth four-square, the length is as the breadth, twelve thousand  
 furlongs; the squares lye East, West, North, and South. The  
 East and West are derived from the antipodes of the  
 rising and setting of the Sun in the firmamental heavens,  
 created on the fourth day. The North and the South are  
 derived from the antipodes of the two ends of the  
 worlds Axletree, called the North and south pole, or  
 the two frozen Zones of the earth by reason of the suns  
 obscurity and distance. This City is to be on earth, be-  
 cause it lyeth four-square, East, West, North and South;  
 It is walled about, and so bounded, The length is as the  
 breadth, twelve thousand furlongs, which is fifteen hun-  
 dred miles. The Text saith, in it there shall be no need of  
 the sun. But the Text doth not say that it is not within  
 the compass of the sun, therefore on earth; for in heaven  
 gods glorious Kingdom, habitation and dwelling place is  
 no sun, and where there is no sun, there can be no East,  
 West, North nor South; therefore this city cannot be  
 meant nor understood to be heaven, but is meant and to  
 be understood that such a city shal be on earth.

Now the reason why these things of the Devils con-  
 finement or imprisonment for a thousand yeers, and the  
 glorious new Jerusalem with all its glorious accommo-  
 dations promised, are not believed by us Gentiles, is this,  
 As the Devil by his power in mortality deceived the  
 Jews of the suffering comming of Jesus Christ for mans  
 redemption, though promised and prophesied of by the  
 only looking for Jesus Christ a conqueror, and King of  
 Kings, according to the promises of a conquering Saviour  
 by the Devils deceit, esteeming his suffering Redeemers  
 condition to be too mean a condition for the Son of god,  
 and so therefore did not believe him to be the son of  
 God,

Rev. 22.  
6, 16, 18Rev. 21.  
16,

*Christs wiſe &c Reign*

God: but upon the Croſſe ſaid unto him, *If thou be the Son of God, come down from the Croſſe, and then we wil believe thee.* And ſo the Devil Deceived the *Jews*, from their benefit of Ieſus Chriſt, his redeeming condition. And ſo alſo the Devil by his power in mortality goes about to deceive us *Gentiles* of Ieſus Chriſt his glorious conquering, Princely condition, by putting on this mask of infidelity upon us *gentiles*, notwithstanding all the ſure promiſes of God, that for Chriſt to come down out of heaven, and on earth to dwell in a walled City that is bounded, is too glorious a condition for man to behold, and for the earth to bare; and therefore through unbelief and the Devils deceit do ſcoffingly ſay, *where is the promiſe of his coming?* Expecting no other coming, but his coming to Iudgment: and ſo doth the Devil goe about to deceive us *gentiles* of our benefit of Chriſt his glorious conquering reign & condition here on earth in that great holy City new *Ieruſalem*. *Noah* had three ſons, *Shem*, *Ham*, and *Japhas*. *Noah* was drunk, *Ham* jeers at his Fathers nakedneſſe, and therefore is curſed and deprived of all the precious promiſes made to *Noah* and his ſeed. *Shem* and *Japhas* were ſorry and aſhamed to ſee their Fathers nakedneſſe; and therefore going backward covered their Fathers nakedneſſe, upon whom the promiſes of God to *Noah* were confirmed; notwithstanding the ſaid confirmation of promiſes, inas much as the Devils original power in, and over mortality by *Adam* is not taken away, his deceit ceaſeth not; for as he did deceive the *Jews* of Chriſts ſuffering coming, ſo he laboureth to deceive us *gentiles* of Chriſt his conquering coming, as he doth deceive the Heathen of both, who never have had in the one, nor ſhall have in the other any more benefit then the brut beaſts; therefore ſaith *John* without this City ſhall be dogs, murderers, whoremongers, adulterers & lyars, into whom the Devil when he ſhall be let looſe for a little ſeaſon, ſhal again enter into under the name of *Gog* and *Magog*, to make them more wicked then ever they were before, according to that Text; *Out of whom the Devil is caſt, and re-*  
turns



On Earth with his Saints.

turns again: he carrieth with him seven worse spirits than the former, and so the latter end of that man is worse than the beginning, because they have no share or part in the book of life, nor in this holy City.

*Quest.* When wil the time of the comming of Christ be to reign on earth for 1000. years?

*Ans.* That man that wil declare more then God hath revealed, must be wiser then God made him; for saith the Text, *If an Angel from heaven teach any other doctrine then what is delivered, believe him not.* And as is also said, *if they wil not believe the Law and the Prophets, neither wil they believe if one should rise from the dead.* The precise time God hath concealed, therefore no man can declare it. But so far as God hath revealed, and presidents of Scripture doe make out, so far may a man suppose thus. Man was tempted by the devil to disobey God, whose disobedience God suffered from the creation of Adam to Noahs flood, which was 1656. years.

*Gen. 3.*

*Gen. 5. 3.*

*28.*

*Gen. 7. 6.*

And as God waited with patience on Satans deceived ones, 1656. years. In relation by comparison to that may be supposed that John doth declare the time of Christ his patience, and waiting on Satan the deceiver; for as God in vengeance did not destroy the old world, until he with patience had suffered their evil manners 1656. years. So may it be supposed that Christ will not destroy the power of Sathan the deceiver, until with patience hee hath waited, and born and suffered in himself and members, Satans evils, 1666. years from his own birth; for John saith, *Here is wisdom; let him that hath understanding count the number of the beast; for it is the number of a man, and his number is 666.* David in his days did number the days of a man to be 70. years, and John here to 66. years, because of the decay of nature; for it cannot be thought that mans life toward the end of the world, of which John treats, should be 666. but 66. may be, and also is comm only seen; by which supposition it may be gathered, that Christ with patience wil wait and forbare Satans evils ten years longer then God did bare with the old

*Rev. 13.*

*18.*

old world. The one was 1656. years; and the other will be 1666. years, according to this collection. Christ will bare and suffer the evils of Sathan, before hee take vengeance on the Devil, to destroy or confine his power, for a thousand years until 1666. years from the birth of Iesus Christ to deliver the whole mortality from the power of the Devil, as Paul saith, *the fervent desire of the creature waiteth when the Sons of God shall be revealed;* for the creatures earnestly desire the revelation of the time that the Sons of God shall be delivered, *because the creature is subject to vanity, not of its own will, but by reason of him which hath subdued it under hope.* The creature did not offend, it was the man, male, and female, Adam that did offend: but the creature because it was created for man, must abide the curse with man; therefore the creatures also shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God; for we know that every creature groweth with us also, and travellet in pain together unto this present: And not only the creature, but we also which are the first fruits of the Spirit, even we do sigh in our selves, and wait for the adoption, even for the redemption of our bodies; or an assurance of our parts in the blessed first resurrection, which shall bring us the redemption of our bodies, who are the adopted Sons of Iesus Christ, by which blessed first resurrection shall our bodies be delivered out of the Devils prison, the grave, and the bodies hell, to Gods Saints: against whom the Devil had no farther power, but to kill our bodies, and to imprison them in the mortall hell, the grave of earth, from whence our bodies came, and unto which we did expect they should return again for a time: and as the corn there lies in the earth, waiting with the Husband-man; for the first fruits of the Spirit, which is that blessed first resurrection of all that are dead in Christ, from Abel the first that dyed, and all others dead before, and the living then in the year of Christ, from the birth of Christ. 1666. shall be partakers of Iesus Christ his glorious reign for that 1000 years of the Devils confinement or imprisonment.

FINIS.

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